19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

245 a vine-clad tree, which was called "pu la." Wanderers of other nationalities, happening to discover such trees, dispoiled them of their treasure by cutting the vines. Thus, but very few "pu la" remain.

Dr. Mason tells us that "Karen boys and maidens engaged in harvesting these leaves with great zest and it was not uncommon for young men, in seeking companions to inquire who were the most agile climbers of 'pu la' or betel leaf trees." [4]

231 The Karen in Toungoo have always raised more or less silk and woven the material for their best garments from it. The silk-worms are of a native variety and spin a thread far inferior to that of improved species. Not many years ago the attempt was made to introduce a worm of larger size, but it met with ill success, because the creature made a peculiar creaking sound in chewing the leaves of the mulberry tree. The superstitious people thought the new worms were possessed of some strange demon and killed them, in order to ward off an unknown danger.

314 Many of the inhabitants of Karenni gather stick-lac, which is
386 the deposit of an insect on certain trees found in the jungle. They also increase the supply by attaching the insects to other trees. The deposit is used extensively in making red dyes [5] and is marketed in Toungoo on the twigs to which it is attached.

231 The Karen is skilled in all jungle-craft. He knows the woods
137 and what may be found there. He has learned, among other things, that bees establish their hives high up in the branches of the oil-tree *(Dipterocarpus lociis)*. When he finds a new hive he marks the tree by putting a tuft of grass at its foot. Others will recognize the mark and respect his claim. To climb the fifty or seventy-five feet to the lower branches of these giant trees is no easy task. However, it is accomplished by means of pegs driven into the trunk and a rope encircling it. Often a honey-gatherer makes his ascent at night, lest he grow dizzy in looking down from such a height. Once at the hive, he smokes the bees out with a smudge and collects the honey into joints of large bamboo. The Karen villagers in the vicinity of Thandaung used to be called "Wild Bees" by the Burmans of Toungoo, on account of the supplies of honey which they brought in from their hills.

482 Besides the pursuits already mentioned, the Karen of the hills
492 sometimes engage in other occupations, such as transporting pro-

[4] *British Burma, Its People and Productions*, p. 496.
[5] See page 110.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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duce and luggage from the town into the hill-country or to trading centers. They cover long distances, and before the recent war they received about eight annas (about twenty-four cents) a day for such work. In a few villages they raise oxen, which they train as pack-animals to carry grain and other produce of the hills to Toungoo or other markets. With two baskets slung on either side of a rough pack-saddle, these oxen can carry not more than one hundred and fifty or two hundred pounds each.

Karen men are experts at catching and training elephants and often become most excellent drivers for these intelligent beasts. Several travelers testify that Karen drivers seemed to be more gentle with, and careful of, their elephants than Burman drivers and acknowledge the pleasure which they derived from seeing the Karens handle their charges. Owners of elephants are usually employed by the Government Forest Department to draw logs out of the jungle to the streams, by the current of which they are floated down during the rainy season. This is a lucrative business, but the risk involved is large, because the elephants often sicken and need attention to restore them to working condition.

In some localities forest officers have employed Karens living in the hills to tend the adjacent forest reserves. But the Karen has a distaste for steady work under supervision, especially if the immediate overseer is a Burman. The latter usually does not hesitate to exhibit his feeling of superiority and to appropriate an undue share of the rewards. Only in a few instances have I known satisfactory results to be obtained through such an arrangement; but the few officers who did secure satisfactory results had a good word to speak for the Karen.

On the Plains

The Karen on the plains in Burma practice methods of cultivation like those of the Burmese, which have often been described. When the rainy season is about to begin in May the cultivator, if his land is at a distance from the village, carries thither a few bamboos and some thatch and builds a hut in his field. Here he lives during the cultivating season. The rains having softened the hard clay soil, he may resort to the very primitive practice of driving a few cattle or buffaloes around over a muddy place until they cut the ground with their sharp hoofs and thus prepare it, after a fashion, to receive the seedlings. Or he may use the method of

25: Ferrars E-5 (ca. 1890) 1901 API Burma
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341. KAREN LIQUOR-STILL.

miniature bamboo hut is made (*tû-lhâ*, No. 337), and furnished with utensils or symbols of such. The joints of bamboo piled against the horizontal bar represent vessels for the blood of the offering; the whole offering is really appropriated by the votaries. The *yahán* have persuaded the Karéns under their influence to discontinue keeping animals, so as to be out of temptation to sacrifice to *nats*. The Karén idea of *nat* is exclusively an evil spirit, whereas the Burmans have the conception of *thadyâ* and *byammâ*, beings of a transfigured human nature; by them *nat* is chiefly used in this sense (p. 186). The Karéns also offer to the *nats* the liquor they brew (*kaung*), which is distilled from a wort made by setting boiled rice to ferment. The drinking of this offering at the shrine is accompanied by saltatory movements. What the Karéns can save, they invest in purchase of elephants (No. 333). Owing to the transient nature of the hill-settlements, the paths do not get well enough worn for pack-oxen. The elephant is the only beast of burden available to them; an elephant can carry five to ten hundredweight in the hills (No. 314). A small village clubs together to buy an elephant to carry in the corn and take the secondary crops to market; well-to-do villages own several elephants. Individuals who own a couple are accounted wealthy, but some own as many as twenty. They hire the animals out for carrying produce or for timber-work, or engage in this business on their own account. Their spare cash the Karéns bury in the earth or hide in growing bamboos. The point of the *dâ* is struck into a green culm so as to open a slit. The rupees are dropped in, the *dâ* pulled out, and not a trace remains. Karéns are good workers in bamboo and cane, and are excellent woodmen. They are expert in

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342. KAREN HIDING COIN IN A GROWING BAMBOO.